

[From the Recorder's Journal.]

MEHEMET ALI AND THE JEWS.

A late English paper contains an account of a meeting at Shrewsbury, in behalf of the London Society for promoting Christianity among the Jews. The meeting was addressed by Rev. T. S. Grimshawe, who in consequence of ill-health, had for some time previous been travelling in the Eastern countries; in Greece, Turkey, Syria, and Palestine. His remarks appear to have been very interesting, and replete with valuable information. He said that at Athens, and subsequently more particularly at Smyrna and Constantinople, he had found an extraordinary movement prevailing among the Jews. There seemed to be a general impression that the period was at hand when the Jews as a nation, would return to their own country; that the prophecies mentioned by Daniel and the other prophets were being fulfilled; and that the finger of God was pointed towards Jerusalem, and bidding the Jews to march forward. There was a universality in it that seemed to be of God; he found it prevailing in those two cities, and throughout the whole of the Levant. It existed along the banks of the Danube, and he heard of it as generally diffused among the Jews of Poland. In Egypt also, he found a similar impression, and he learned from travellers that it prevailed throughout Abyssinia; and he discovered that it was also prevalent in Syria and Palestine. He had no hesitation in stating that the restoration of the Jews is firmly and universally believed by the Jews themselves, more especially in the East, and presumed to be drawing nigh.

He found means to procure an interview with the Viceroy, Mehemet Ali, and the following account of his interview with that extraordinary man is particularly interesting:

"After a few preliminary remarks from the Consul, I availed myself, said Mr. Grimshawe, of a momentary pause to observe that the importance of the subject, and the deep interest attached to it, must plead my apology for introducing it to the notice of his Highness. I then stated that there was a general impression amongst the Jews, throughout the Levant, as well as in other countries, that the time was at hand for their return to the land of their forefathers; that it was not for me to speculate before his Highness as to the ground of that expectation—I simply took it as a matter of fact; and begged to ask, whether, in the event of their return taking place, his Highness would feel it to be his duty to throw impediments in the way, or to offer such facilities as might be in his power. He examined me with that keenness and penetration for which he is so remarkable, and kept his eyes fixed upon my countenance all the time I was speaking. At length, he said—'There is a proposition made to me to this effect—there is an impression among the Jews, to return to the land of their forefathers, as this gentleman has stated. As a matter of fact I take it then, and my answer is, that if the Jews are prepared and willing to return—they are welcome to return; and so far from offering any obstacle, I will give them all the assistance in my power.' (Applause.) I told him that I was much gratified by the kindness and condescension of his Highness, and that I was encouraged to submit a further proposition for his consideration—that the Jews were for the most part in a state of great destitution, and it would be desirable that they should have an allotment of land as a means of subsistence, and if by his bounty and kindness this privilege could be conceded to them, with an adequate rent by way of remuneration for which he said, 'Well, be a most important allotment of land in Palestine, on the supposition that they should return in such numbers as to require it for their wants, my answer is, that I have no land to give them; for though I have a general right over all, I have an individual right to none. It belongs to those whose property it is; but if the Jews are willing to purchase the land of the owners of the soil, and the owners, on the other hand, are willing to dispose of it to them, I will grant to them a full and free possession of their property.' (Applause.)

I thought this reply a remarkable declaration, and deserving to be ranked among the extraordinary signs of the times. As to the result, much must disclose it. It has been very much the fashion to abuse Mehemet Ali, but after all, to do him justice, he is a man of superior talents and energy, and 50 or 100 years in advance of his own nation. I remember an anecdote which shows his liberality in a very striking light. Some little time before, there was a man who had been sent over to learn the engineering trade at Glasgow. He was a Mahomedan, and during his residence in Scotland had been induced to embrace Christianity. By the Mahomedan law apostasy from their religion is visited with the penalty of death. His enemies conspired his destruction, and accused him before the case, and the facts were gone into. At length Mehemet Ali arose in order to deliver judgment, and said, 'The facts as it appears to me have all of them been established. It is very clear this young man has abandoned the faith of the prophet and embraced that of Christ. But before I proceed further, young man, will you allow me to ask you why you have forsaken your own and embraced the Christian religion?' The young man made an answer which did honor to his integrity and moral courage, and showed that the righteousness is his own; and that he who feels the value of the principle he has embraced will never be ashamed to avow them, but will make confession of them before kings and princes, and not be afraid—'I embraced Christianity,' he replied, 'because I believed it to be true.' 'May I ask,' said Mehemet Ali, 'whether you have been influenced in your decision by any selfish motive or consideration whatever?' The young man replied he had not. Mehemet Ali then, addressing himself to his accusers, said, 'You have heard the facts; I sent this young man to Glasgow myself; he is one of the most useful men in my dockyard, and is a faithful servant to me. He has turned away from the faith of his forefathers, and has embraced Christianity, not from selfish motives, but because he believes it to be true. I love that part of the subject; it does not fall under my province to inquire whether it is true or not. The matter lies between God and the young man's own soul. I have no control over it. Young man, you are acquitted; you may depart in peace.'

Mr. Grimshawe says that the city of Jerusalem is about two miles in circumference, with a population of about 18,000 of these 5000 are Jews, exiles in their own land. There are 17,000 Jews altogether in Palestine, and about 5000 in Syria, forming a total of 25,000.

A NIGHT OF PRAYER.

In the Islands of the Southern Pacific Ocean.

The cheering intelligence which we subjoin, is transferred to our columns from an extract of the Day Spring. It is an extract of a letter from the Rev. A. W. Murray, missionary of the London Missionary Society, at the Samoa or Navigator's Island in the Southern Pacific, dated June, 1841. Scenes similar to that which is described in this extract, have been witnessed in those islands for several months:—

"The past night has been a most remarkable one—such a night as certainly never before occurred in this district. I retired about half past ten o'clock, and fell asleep, with the voice of prayer and weeping sounding in my ears. About one o'clock I was aroused by the same sounds, and, going out, I found there was a general commotion throughout the village. The members of the most earnest and zealous churches, for the conversion of their brethren, while the voice of weeping and wailing was heard in every direction, from those who have been recently awakened. It was

most deeply affecting to hear and to witness what was going on, and well fitted to fill the mind with a sweet, still, moonlight night, and every thing seemed to be an aspect of peculiar loveliness. I thought of by-gone days, and experienced a thrill of grateful joy, which words cannot express, at the wonderful change which has been effected. Another missionary writing relative to the same outpouring of the Spirit says—

'Multitudes have been awakened and converted. I think as many as five hundred persons have been received into church-fellowship in the course of one year, all of whom have given satisfaction to the church. So great is the religious feeling among all classes of the people, that the whole island, containing from four to five thousand inhabitants, seems ready to be brought under the law of Christ. I myself have been living for three months in the same house with some of these converted heathen—first fruits unto Christ in Futuila—and an emboldened to testify that they adorn the gospel of God our Saviour in all things. May these be indeed the earnest of the abundant harvest of redeemed souls, not only among the inhabitants of Futuila, but all the islands of the Pacific.'

This is it most evident that 'while it is the special prerogative of God to make the gospel efficacious to the conversion of the soul in every part of Christendom,' it is most emphatically so among the heathen and other unevangelized portions of mankind. Our courage and zeal, then, in the missionary work, ought to be greatly invigorated, when we have not only his promise, that he will thus graciously work for their salvation, but also find that he is actually going forward in this work. Call to mind then what he has done or is now doing at the Sandwich Islands, among the Armenians in Turkey, the Nestorians, in Ceylon, and among Indian tribes, by means of missionaries from the American churches.

Shall we not with faith and hope pray God to go forward with his work, till all nations shall witness and feel his converting power and grace!

BOSTON RECORDER.

FRIDAY, FEB. 25, 1842.

THE QUARTERLY REVIEW AND AMERICAN BOOKS.

The last No. of the London Quarterly Review is one of special interest to us Americans. Almost one half of its pages are devoted to the review of American books. The tone of this great publication is becoming more and more complaisant and gracious to us, the *degenerate* plants of a noble vine. Perhaps the late change in the ministry, and the serious American questions with which Sir Robert Peel is called to grapple, may have had some effect in abating the haughtiness of the literary champion of the new ministers. Suffice it, however, of the old spirit remains in the Review to show that its identity is preserved. Possibly, our readers may think us, if we briefly advert to the articles in question.

The second article in the No. is a review of Mr. Stephens's 'Incidents of Travels in Central America.' The judgment of the reviewer is altogether favorable. 'Four hundred years,' he says, 'have done great things for Mr. Stephens. The present volumes have all the lively spirit and gay, healthy-minded tone of the former ones, with hardly a shade of their faults. There is more steadiness and reality in the tone of the narrative, and the style is more classical.' 'Long before we close the book, we look upon its author not only as a very agreeable traveller, but as a familiar friend.' After copious extracts, and a running commentary of his own, the reviewer concludes as follows:—'Our extracts might have been thrice trebled, and yet left the volumes rich in important and original matter.' 'Let our good friends of the new world send out half a dozen such travellers as Mr. Stephens, and we predict that the records of their wanderings, discoveries and adventures, will do more to elevate the literary character of America, than the angry philippics of all the newspapers and reviews in the Union, backed though they may be, by an entire phalanx of servile echoes in England.' Good advice doubtless, but angry philippics can hardly be restrained when we think of the extreme injustice and sneering contempt with which we have been so long visited by a portion of the transatlantic press.

The third article is a review of Miss Margaret Davidson's 'Life and Remains.' The judgment of the reviewer in regard to both the sisters, is somewhat harsh, and in respect to the eldest, altogether at variance with that pronounced, if we remember correctly, by Mr. Southey, in the same review, about twelve years ago. 'At five or six they were miracle; at ten and eleven wonders; but at fifteen and seventeen their productions did not remarkably surpass those of many a girl of that age. Those who begin early, will end early; and if Loretta and Margaret had lived to bodily maturity, they would probably have appeared to recede to mental mediocrity.' This might have been so, but we should assert the contrary decidedly. The last piece of poetry which Margaret wrote is one of the best from her pen. Even in the opinion of the reviewer, 'the stanzas are tender and elegant, and there are two thoughts which seem to us not only beautiful, but original.' Margaret appears to us, we must confess, as remarkable a child at fourteen years, as at four. We can detect no diminution in the flame of her genius. She was not a plant which was forced either by natural or accidental causes. What she wrote was a spontaneous outflow from a deep and hidden spring.

Of the Researches of Dr. Robinson and of Mr. Smith in Palestine, which forms the subject of the fifth article, the reviewer must necessarily speak well. He would not have the hardihood to do otherwise. 'We are not altogether pleased,' he honestly confesses, 'that for the best and most copious work on the geography and antiquities of the Holy Land, though written in English, we should be indebted to an American divine.' 'It has been with satisfaction, not unmingled with surprise, that we have found in the work of Dr. Robinson, more solid and important information on the geography and on the topography of the Holy Land, than has accumulated since the days of Reland's Palestine.' 'The authors have brought to their task strong, we may venture to say English, good sense, and piety which can dare to be rational.' 'We have not the slightest hesitation in pronouncing the topography of Jerusalem in this work by far the most full, complete and satisfactory, which has appeared in any language.' In conclusion, the reviewer says, we close 'our observations on a work, which, considering the beaten ground which the travellers have trod, by the industry, good sense, and erudition displayed throughout its pages, does great credit, and we trust, is of happy omen, to the rising literature of America.' We may add that the review is an able one, and was evidently prepared by one who is familiar with oriental studies.

The last article is a review of the Letters of John Adams to his wife, edited by his grandson, C. F. Adams. We must pardon much of the discrepancy of this critic in consideration of the scenes and events which the Letters and their author recall. The independence of the rebellious colonies, is a bitter portion for an Englishman to swallow. We may hence account for the low estimate which the critic forms of John Adams. He writes, moreover, without an adequate knowledge of the subject. His remarks upon James Otis, upon the religious opinions of Adams, upon the alleged disposition of Adams to undervalue Washington, are proofs of it. Some casual remarks which dropped from his pen, in a familiar correspondence, are seized upon and worked up into an argument to prove that he was almost ready to join in a cabal against the father of his country. The article concludes with some remarks on the political questions now pending between this country and England. In the following sentiment we cordially unite. 'We repeat our conviction, that, taking them altogether, the points of difference existing between England and America, are so inconsiderable, compared with the vast importance of the common interests which should unite them, that the wise and honest statesmen, who now principally influence the foreign relations of the two countries, will be enabled to bring all those differences to an early and honorable close.'

Since the preceding lines were written, we have looked at Mr. Southey's review of the memoir of Loretta Davidson, and find the following sentences: 'In these immature buds, and blossoms shaken from the tree, and green fruit, there was as fair a promise of future excellence as ever gemmed forth.' 'In these poems there is enough of originality, enough of aspiration, enough of conscious energy, enough of growing power, to warrant any expectations, however sanguine, which the pastor, and the friends, and the parents of the deceased could have formed; nor can any person rise from the perusal of such a volume, without feeling the vanity of human hopes.' 'But those hopes are not vain which look beyond this world for their fulfillment. Love, and generous feelings, and noble thoughts, and holy desires, are not put off, when we put off mortality.'

YOUNG MEN'S SOCIETY FOR DIFFUSING MISSIONARY KNOWLEDGE.

The eighth lecture, under the direction of this Society, was delivered by Rev. JESSE PERKINS, recently returned from the mission among the Nestorians. The subject of the lecture was the Nestorian mission. Introductory to the account of the mission, Mr. P. gave a brief sketch of the history, geographical situation, civil condition, character, religious belief, &c. of the Nestorians themselves.

The interest, he said, with which we contemplate a people is often not in proportion to their numbers, but far otherwise—as may be seen and felt in the case of the Waldenses and the Moravians of our days, and the little island of Britain in our own. The Nestorian Christians have a claim to illustrate the same principle. They are the remnant of a once vast sect—a sect which carried the gospel to China, and many other portions of the Eastern world. Their history has been a chequered one. But whether in prosperity or adversity, some of the brightest specimens of piety, some of the truest disciples of the Apostles, are to be found among them. They are true to their conversion to Christianity to Thomas. This is the current tradition; and incidental evidence of its truth are found in their ritual, and in the general custom among them of naming their churches, Mar Thomas, &c. St. Thomas, in honor of him.

The Nestorians live in Koosistan. They are a subject-people—the Turks and Kurds being their masters. Their situation is that of serfs, and though, as a general thing, quite tolerable for a people in bondage, yet they often suffer the most lawless oppressions from their masters. Those of the mountains obtain their subsistence chiefly from their flocks, and are a hardy, wild race of men, yet like their brethren in the plains, very hospitable. Those of Oromiah and the plains, partake more of the Persian character, mild, quiet, hospitable. Oromiah is said to have been the birthplace of Zoroaster, the founder of the Fire-worshippers of the East.

It is difficult to ascertain with accuracy the number of the Nestorians. Mr. P. supposes it, from the best information he could get, to be about 140,000—about 40,000 of whom reside in the district of Oromiah.

The religious belief and practices of the Nestorians are quite simple, and substantially correct. They adore no image, worship, the doctrine of purgatory, &c. &c. They have the highest reverence for the Bible, and their general belief is sound. On the subject of the divinity of Christ, they are Orthodox. They may with propriety be deemed the Protestants of Asia.

The mission to them was undertaken on the representation of Messrs. Smith and Dwight, who had previously visited them. Mr. Perkins received his missionary instructions, in the chapel at Andover, in Jan. 1833, and soon after, in company with Mrs. Perkins, and Mrs. Smith, sailed from this city, for his future field of labor. On their way thither, they encountered a variety of perils and hardships, but were mercifully delivered from them all, and brought in safety to Tabriz, the place of their original destination. While there, as well as on their way thither, they were much indebted to the English Consul for his generous kindness and prompt protection. Indeed, on their way through a portion of one of the Russian provinces, they were stopped by the Russian authorities, although their passports had been previously pronounced to be sufficient, and, but for the English Consul's intervention, they were in danger of being sent back, or detained until they had perished from the privations to which they were exposed. Americans, and American Missionaries, said Mr. P. are indebted for protection in the East, to the English, to an extent not easily conceived.

After residing at Tabriz awhile, Mr. P. visited Oromiah to procure a Nestorian teacher for himself. By an interesting providence, it so happened, that Mar Yohanna, the bishop that now accompanies Mr. P. to this country, was a first Nestorian with whom he shook hands. Mar Yohanna received him kindly, and almost the first question he asked him was, 'How can you make books for our people, when you do not know our language?' Mar Yohanna, and a priest Abraham returned with Mr. P. to Tabriz. The bishop soon after went on a tour with Mr. P. among his people, introducing and commending him to their confidence, and Mr. P. was everywhere received as an angel of mercy. The church in Sardis, Mr. P. thinks, was a fair illustration of what the Nestorian church was at this period. The ecclesiastics could read. The life of piety and of sound doctrine was gone.

The missionaries subsequently removed to Oromiah. Their arrival was hailed with unusual cheer.

onstrations of joy—the Nestorians marching out from some of the villages with drums and trumpets to meet them. In two months a school was established on the Lancasterian plan. It began with seven boys, and soon swelled to forty or fifty. It is still continued, and always numbers some bishops, deacons, or preachers, among its pupils. Free schools of a lower order have since been established to the number of 30, with 500 scholars. The educational efforts of the mission hold out a fair prospect of speedily furnishing the Nestorian people with a native ministry.

The press also is doing its work. When Mr. P. exhibited the first proofs of the first tracts printed on the Mission press there, Mar Yohanna said 'It is time to give glory to God.'

The most interesting department of labor in the mission, and that which promises the largest and speediest results is preaching in the Nestorian churches on the Sabbath. The missionaries had not expected this. They supposed the regular ecclesiastics, fearing they might be undervalued by their people were they to do so, would be averse to any such movement. But they have been happily and wonderfully disappointed, and the result is most encouraging.

Mr. P. dwelt at some length on the encouraging prospects now opening for missionary labors in the interior of Asia—and was succeeded in a few remarks, by MAR YOHANNA, who expressed himself much pleased with our country, with all he saw and heard here, especially with our missionary operations. He would like to stay here always, but he had a people at home, and he must go back to them. When he went into our churches and saw them full of Christians, worshipping God as they pleased, and no Mohammedans to trouble them, he was full of joy. His nation was poor, but he begged our prayers that they might be rid of the yoke of the Mohammedans, and they also be saved. He had not seen such Christians in any other country, and on this account he desired our prayers—as our Lord says, where two or three, &c. Pray, said he, for us, so he bless us, as he does you. It was a scene of thrilling interest, to hear such a stranger, the representative of an oppressed people, furnishing for the benefit of life, lifting up the Macedonian cry, in one of our own assemblies, 'Come over and help us.' 'Come over and help us.'

GLEANNES FROM THE FRIEND OF INDIA.

INDIA.—A plan for Christian Improvement—

Mr. Hill, late the indefatigable missionary of the London Miss. Soc. at Benharpoor, has originated a society in England, to improve the condition of the Christian ryots, (renters of land on lease) and through them ultimately, the whole ryot population of India. The plan is, to raise, or obtain grants of land in special localities, where native Christians may be gathered, in order that they may feel their strength, labor in hope, see the beneficial effects of improved cultivation, receive all needed protection, and have every reasonable stimulus to industry, while they enjoy Christian ordinances and privileges. The object and general outline of the plan is approved by gentlemen now in Britain, connected with India, and they have pledged themselves to become slaveholders in the stock (£10,000 is the amount proposed) if the plan shall go into operation.

PILGRIM TAX.—The abolition of the Pilgrim tax at Gaya alone, involves the British Government in the annual loss of £20,000 sterling to its Revenue. Public sentiment compelled the abolition, and when public sentiment shall become corrected and strong enough, the same Government will be compelled to relinquish the revenue arising from the infamous Opium trade. And such a day will come.

COST OF TRAVEL.—The fare of the traveller, on what is called the overland route from Calcutta to London, is \$650.

CALCUTTA Christian Tract and Book Society.—Although the London Tract Society have afforded most liberal aid both in funds and paper, and friends in India have generously sustained its operations, still its debt is about \$2000. The reason assigned, is the increasing demand for the Tracts in the native languages, and the publication of large and more standard Christian works. From this increasing demand there is no prospect of relief; as ignorance is removed, and knowledge diffused, and native Christians multiplied, and the number of educated heathen augmented, the demand instead of diminishing must increase. The only alternative is, to go forward with the flowing tide of holy influence, or stop short.—'The American Board' is not alone therefore in its embarrassments, nor in the causes of them. Other benevolent Societies are in the same position. They have accomplished so much that they cannot go back, nor dare they stand still, nor are they able to advance, unless the churches come up to their help. God has wrought gloriously. Will the church venture to say to Him, hitherto shall thou come, but no further? What else does she say to him, when she refuses to advance the means he requires, for his further operations?

MISSION EDITORS.—At a late meeting of the Editors of Native Newspapers in Calcutta, called to consider the best means of improving the tone and raising the character of the Native Press, a resolution was passed, that the Editors should no longer indulge in personal invective and gross abuse, but cordially co-operate with each other in advocating the best interests of the country. When will American Editors attain to so enviable a height of morality?

FREE LABOR.—The prospect of sugar on the Isle of France this year, promises to be the largest on record—from 40 to 45,000 tons. Free Chinese laborers are employed at 8 roppers per month, exclusive of rations—thus proving the vast superiority of free over slave labor. The slave holders prophesied at the date of the emancipation of their slaves, that their ruin was inevitable—but time has shown them that 'honesty is the best policy' always.

CLERGY AD SOCIETY.—The Bishop of Calcutta has formed a society, whose object is, to provide by voluntary contributions for an increasing number of humble, devoted Episcopal ministers in Northern India—a plan to which none can object—to which all must bid God speed.

BIBLES FOR THE ARMY.—An order has been issued, that every soldier, in the E. I. Company's service, able to read, and desirous of a copy of the Scriptures, shall be supplied therewith at the expense of government. A wise regulation. May they learn thence, that 'wars and fightings' come from the lusts of man's wicked heart, and not from God, nor the spirit of the Gospel.

AN IMPORTANT THOUGHT.—If we are not much deceived, the heathen are most the subjects of special prayer among the friends of Missions, than the Christian converts. These are supposed safe within the fold and beyond the rage of the wolf, and therefore our sympathies are naturally more with those we suppose exposed to the greatest danger. But perhaps further reflection might lead

us to judge that Satan would rage most against those, who have deserted his standard; and if prevented from assailing them in his character of a roaring and ravening lion, he would attack them as a cunning serpent. This deserves consideration.

NEW PUBLICATIONS.

PASTORALY, or, A Systematic view of Human Knowledge. By Russell Park, A. M. Professor of Natural Philosophy and Chemistry in the University of Pennsylvania, &c. pp. 557, oct. Philadelphia: Hugen & Thompson. Boston: Gould, Kendall & Lincoln. 1842.

Our pen was just ready to inscribe on this volume 'one serious objection to this book.' And whoever casts his eye superficially over the crowded but beautiful pages that compose it, will probably say involuntarily—'there is too much matter here, for any one volume of human production.' Such a specimen of condensation rarely meets the eye. But the author's design must be understood, viz. to present to professional men, students, and young men of all classes, who desire to pursue a course of liberal study, 'a digested and connected view of the leading facts and principles of every branch of art, science, and philosophy, including all subjects connected with business and commerce; and, to furnish them with a Guide, clear and easily comprehended, to the further investigation of any branch of knowledge.'—'a basis on which the mind can rely to pursue its researches, without wasting precious time or its own powers in irregular study.' It aspires to be, to knowledge in general, what a map of the world is to Geography—an outline, and nothing more—but yet, a serviceable one. It is intended to serve as a system for the memory—and an aid to impress and retain ideas—'a systematic classification of knowledge, and at the same time, a summary of the knowledge itself, amplified in the details of all arts, sciences and pursuits.'

The project is a magnificent one. The execution of it strikes us very favorably. Here is no empiricism about it. The modesty of the author is not less apparent than the vastness of the storehouse from which he has drawn his materials. We regard it as one of the most valuable of modern publications on scientific subjects, and cannot doubt that it will find an extensive and enduring patronage.

ESSAY ON MILK. pp. 350, 12mo. By Robert M. Hartley. New-York: John Leavitt. Boston: Crocker & Brewster.

This Essay is historical, scientific, and practical—treating milk as an article of human sustenance, and portraying the effects consequent upon the unnatural methods of producing it, for the supply of large cities. It has not yet been in our power to give the volume even a cursory examination; but from the preface, table of contents, and numerous notices of it in contemporary periodicals, we have no doubt of its great value, nor of the imperative call, for a work of the kind, to fashion the opinions and regulate the conduct of multitudes, who have hitherto considered milk as milk, without inquiring by what aliment it is produced, how it may be adulterated, and what are its effects in its adulterated state on the human constitution.

AMERICAN SYSTEM OF ENGLISH SYNTAX. By James Brown.

Mr. Brown has constructed with great labor a system of English Grammar entirely new—strictly and thoroughly original, as is apparent on a very slight acquaintance with it. Without pretending to a thorough acquaintance with it as yet, we venture to suggest to those of our readers interested in such matters, the expediency of enquiring after the 'Destroyer' of a Murray's Grammar, and calling him to account before some competent tribunal. Mr. B. has clearly fallen upon the old system with 'native precepts,' and ought to be taken up and tried without delay. In impugning the jury however, care must be taken to challenge six or eight of the first Grammar masters in Boston, several Presidents and Professors of Colleges, and considerable numbers of Literary men beside, who have prejudged the case, and declared Mr. B. to be no wilful murderer, but only the lawful executioner of a criminal, that common sense has battled with from the beginning. Having given this precaution, let the trial proceed. We prophesy a verdict of acquittal.

THE IMPORTANT DEUTERONOMY. pp. 62. Boston: Mass. S. S. Depository. No. 13 Cornhill.

A very attractive little volume—admirably adapted to the present state of things in our own community, and wherever the Spirit of the Lord is specially moving on the hearts of the young.

CHRIST CRUCIFIED. A Sermon preached at the Installation of Rev. John Wheelock, as Pastor of the Evangelical Protestant Church in Weymouth, Dec. 21, 1841. By Rev. William Allen, D. D. Boston: Tappan & Dennet. 1842.

The fundamental fact of Christianity is here illustrated and proved in the ablest manner. The discussion is conducted with equal calmness, clearness, and force of argument—and is happily adapted to the conviction of unbelievers, and the exposure of the fallacies which unthinking minds are prone to perdition.

GOD THE GUARDIAN OF THE POOR, AND THE BANE OF FAITH. In two parts. By William Huntington, S. S. 3d American from 7th London Edition. pp. 323, 12mo. Lowell: P. D. & T. S. Edwards. Boston: Saxton & Peirce. 1842.

An unqualified recommendation is more than we can give to this volume—and yet we have not room to state the reasons why. It is beautifully printed—much more so than the former American Edition—but no beauty of typographical execution, can atone for the faults of a writer, whose levity provokes a smile where the nature of the subject demands a tear. Yet it deserves not unqualified condemnation—no other condemnation implied than every serious minded and well instructed reader, will involuntarily pass upon it, as he threads the tale.

THE TRUTH MISSIONARY, or, the Old and New Testament examined according to the principles of the language of nature. By G. Ozger, former first pastor of the Cathedral of Paris. Boston: E. P. Peabody.

This octavo pamphlet of 27 pages is to be followed by two others of 72 pages each, in which the principles here laid down are applied to the Old and New Testaments. The 'principles' are quite too mystical or deep, or something else, to come within the range of our comprehension on a single reading.

PICTORIAL ILLUSTRATIONS OF THE HOLY BIBLE. Third Series. 2d. edit. pp. 352. Boston: Saxton & Peirce. 1842.

This volume completes the design of the compiler. And it may be said with truth that he hath 'wrought a good work,' in commencing, prosecuting, and terminating thus happily, a brief series of 'illustrations,' which, if not absolutely perfect, do yet supply an important desideratum in most 'family libraries.' Whatever may be the opinions of others, our own convictions have strengthened, with each successive volume, that if a summary of Biblical knowledge in the American community, will be greatly augmented by this compilation—

and very cordially do we recommend it to the attention of all lovers of the Bible, as a valuable auxiliary in their study of the word of God, and their endeavors to diffuse divine knowledge throughout the circles in which they move.

CHARLES SEMOUR; or, THE GOOD ANGEL AND BAD ANGEL. By Miss Catherine Semour, pp. 176. New-York: Robert Carter. Boston: Tappan & Dennet. 1842.

The object of the author is, to teach children to blend religion with all its amusements, and studies and various occupations, and supply a variety of religious, and yet not repulsive to the youthful mind. A most desirable object truly—but whether of possible attainment, may perhaps be questionable. However the book is a good one, and its tendencies, so far as we have observed, all in the right direction.

We take this occasion with great pleasure, to say that Mr. Carter has in press, and will shortly publish, Bishop Butler's Complete Works, with Life, &c. in an octavo volume of 620 pages; and Series Home Solitaire in a single volume of 250 pages; and Meditations on Prayer, by H. Ware from the 10th Dublin Edition; and the third volume of D'Aubigne's History of the Reformation, 500 pages. The sterling value of these volumes, enhanced by the neatness and elegance of the press from which they issue, will ensure them increased popularity.

TEMPERANCE SONG BOOK, OF THE MASS TEMPERANCE UNION. Boston: Kidder & Wright. Cornhill. 1842.

The form of this little volume is much to be preferred to the loose and large sheets on which Temperance Songs have before been published. The price is but \$2 a hundred. The number of the issue is 31, and the number of songs, 45. It is bound up, and is in all respects attractive to the eye that is brightened by 'Cold water for no man.'

USCLE HUGH; or, TWENTY YEARS AGO. A Romance story. By James Nourse. pp. 416. Philadelphia: T. E. Chapman. Boston: Tappan & Dennet. 1841.

There is nothing here more strange than the tale is well wrought, full of interest, and melancholy verities.

CHRIST'S FAVOR TO LITTLE CHILDREN, &c. A new parents and children. By Matthew Hall. Boston: S. S. Depository. No. 13. Cornhill.

The heaven-honored name of Matthew Hall will form a sure passport for this little volume, and every S. S. library of the land—and we hope every godly family too.

THE END OF THE WORLD NOT YET.—Two discourses of 182 pages, delivered in the New Church, Newburyport, by Rev. E. F. Dimes, the last evening of the year 1841, and designed to show briefly the fallacy of some modern theories of the subject of the world's destruction. It is a satisfactory, and without breaching the halcyon controversy at all, displays the utter vanity of those worse than useless speculations by which a multitude of serious minds have recently been beguiled.

CHRISTIAN MISSIONS.—An introduction to the subject, 'delivered before the Boston Young Men's Society for Diffusing Missionary Knowledge,' by R. F. Butler, has been published by the press of T. R. Marvin, of this city, at the request of the Society, and will sustain the name and religious reputation of the author.

THE OBTAINING AND THE EXERCISING OF MISSIONARY EFFORT in the American Church, is the title of another Lecture delivered before the same Society, by Rev. Samuel Fisher of New Jersey, and published by Tappan & Dennet. It is marked by the same ability which has distinguished the earlier productions of the lecturer, and is well adapted to the design of kindling and diffusing the missionary spirit in the tale days.

IMPROVED VERSION OF THE BIBLE.—New-York Observer we learn that the Project of a new Bible, professing to be 'the English version of the Old and New Testaments revised and amended by several Biblescholars' has been issued. The names of these Biblescholars are withheld; but judging from the names of translation given, it is not unlikely to conclude that they are Baptists—a portion of these class that have withdrawn from the American Society, for the purpose of sustaining the versions of the Scriptures in pagan languages.

PHILOSOPHY OF THE MIND.—The Chronicle highly commends a work of Mr. C. on this subject, and adds the recommendation of the teachers of all the select schools (with the exception of Prof. Allen of the Lane Theological Seminary). The main ground of Prof. Allen's commendation is, that 'the work recognizes the depravity as an elementary and characteristic of such a work is a desideratum. The public will be congratulated on its appearance, and to be hoped that it will soon reach our islands.'

THE PRESENTS OF THE UNITED STATES.—Published by Charles A. Wakefield, No. 30 Cornhill, Boston, and engraved by D. Kimbley. This is a very beautiful collection of portraits upon sheets, of the Chief Magistrates of the Union, and is worthy a place in every American's book room.

THE REFORMED PRESBYTERY, No. 12 Vol. 1, is accepted almost wholly by a sermon of David Scott, on the 'Battle of Gideon' is the principal article. The sermon dwells chiefly on 'the crisis of the times'—and presents a picture of them.

THE LIBRARY OF HEATH, No. 2 Vol. VI, of the press, and contains the usual variety of some condiments for the mind.

PAYSON'S WORKS.—It has been estimated that the Life, and Sermons, &c. of the eminent saint of God are to be published as soon as arrangements can be made, in an unform and elegant edition. This will form a precious acquisition to every church, and a valuable addition to every family library.

PROPOSALS are issued, for publishing whole courses and Essays of Rev. Wm. Butler (late Pastor of the Congregational Church at New-Berwick, Me. to be edited and accompanied by a Biographical sketch, by Prof. Park of Andover.

'THE GREAT AWAKENING,' prepared by Joseph Truhy, and hands

